

B---t B--sh--t, Part II.

OR THE

Character of that Inoffensive Creature,

Who calls himself

A

Moderate Plain-Dealing Protestant.

(*Mod. Fan. p. 1.*)

B E I N G

An Answer to what ~~M. B----~~ and his Seconds
have said, can, or dare say.

Together with A

L E T T E R

T O

Dr. JOSIAH WOODWARD,

U P O N

His late wonderful Performance
against Dr. H. Sach--l.

Filii matris mee pugnaverunt contra me. Cant. i. 6.

L O N D O N :

Printed and Sold by the Booksellers. 1711.



Moderation is a new Word, made and coin'd to promote an old Design, the Principles and Projects of Puritanism, which the Faction had before carried on for many Years under the Names of Inspiration and Reformation ; but that at last appear'd barefac'd, contrary to Truth or Scripture, sober Sense or sincere Religion, with their moderate Behaviour when got in Power, who acted with the same Temper as a Pack of Wolves to a Flock of Sheep, or a Turkish Army in a Christian Invasion. The Presbyterians, excluded the Royal Party ; which the Independants, with their Army of My midons, retaliated by excluding them ; and both compassed the Ruine both of Church and Monarchy upon their own Principles : for when Cromwell aped the King, he would have a Parliament, but no Occasional Conformists ; which made old Pryn, B---t's God-father, ever after sing nothing but the Deceivers deceiv'd.

And thus B---, in imitation of Pryn, in most Places, in his very Words, cries out against the Church, and ridicules its Worship, despises our Sermons recommended by a General Convocation, extenuates the Murther of King Charles I. and, as much as he dares, justifies the Rebellious Usurpation. And yet even this very B---t hath an Advocate, O monstrum horrendum ! an inferiour Clergyman, a would be Bishop, an any thing, so he can but get by the Bargain, who with his Champion B---t lets fly under the Colours of the Fair Sex, as such a Lady told me, saith one, and such a Lady, saith the other, and yet these Blunderbuffes that love so much to discharge their Musquetoons under their Petticoats, deny to our Gracious Queen the Judgment of discerning between good and bad Servants, as if no Women were wise but of their Acquaintance, or that Her Majesty could not as well discern the Qualifications of her Servants, as either of them. But this was only done to reflect upon the Wisdom of her Majesty, and, under the pompous Appearance of Christian Liberty, to shrivel Her into a meer Fairy Queen, or Empress of the Moon ; for they Quere, If our Affairs thrive better in New Hands than they did in the Old ? and what then, if they should not ? it is only long of such as them, who endeavour'd to lessen the National Credit, and undermine that Government which only can defend them ; the Inward-Light-Men being now convinc'd. that Persecution was only a Bug-bear to obstruct their Dark-Lanthorns.

The inferiour Clergyman (God be thank'd he is so) foams like a bloody Jaw'd *Wolf* over a *Lamb*, because the *Vindicator* is so merry an Author; forgetting his own Rhodomontade of an *Indian, who saw a Man in Black shut up in a great Box, &c.* But then how he bites the *Doctor*, by saying he was impeach'd and convicted as an *Incendiary*; altho' I should be glad in his next he would shew me in which *Article* the Word is. But why should I desire Proof from any of the Party, who are arriv'd to that Impudence to be their own *Executioners*, if you will but tolerate them with *Rope* enough, for they declare, that if the *Clergy Preach* ever so long, and weary the People with the *Crambo* of *Passive Obedience* and *Non Resistance*, yet the *Genius* of Englishmen will at last force them to their first Love of *Liberty*. A sorry Bird that bewrays its own Nest. Then nothing will serve them but that the *Doctor* is an inconsiderable Tool of a Party, a Proficient in *Slander*, a Poisoner of Mens Minds; and in the same Breath they desire him to advise his Friends, to consider what will be the end of our unnatural Divisions; altho', in another Place they say, he is a very *Laughing-stock* to the Party. I hope they, with all their Conjuraton, will not take it amiss, if I tell them, that if their *Premisses* are true, their *Conclusion* is certainly false, for how can the *Doctor* have any Interest with those that despise him, or be thought to convince those that believe him illiterate. But poor Man, the inferior Clergyman says, and believe him who will, that he is far from justifying Mr. B---t, and at the same time is angry with the *Vindicator* because the former vilifies the Constitution of the Church, and the other abuses a B---p, but he is such an one who declares, that Faith in the Trinity, gives every Man a Right to baptize, and he would be thought so far from believing any one let B---t to work, that he should be glad to see the *Stories* answered and refuted, which he cannot till then believe untrue; neither can he, poor Soul, believe any one of B---'s Rants, altho' he has rak'd up all the Inadvertencies of the *Doctor's Juvenile Years*.

But I shall trouble the Reader with but few more of these Absurdities, because I always believ'd the *Doctor* to be a Man, and not an *Angel*, and therefore however guilty the pious Lady may think him of tumultuous Riots and Rebellions, dare to own, that through the *Doctor's* undaunted Courage and Resolution, a mighty Revolution, even next to that of the *Immortal K. W---'s*, was brought about for the good of the Church and State; and notwithstanding B---t has been so Innocent for these last one and twenty Years, to have done no Wrong to any, nor even to Dr. S---l, altho' there are many notorious Fictions in his *Modern Fanatick*.

I shall next proceed to answer the pernicious Principles these false Brethren would so gladly defend, and which are cry'd up by *Atheists*,
Schismaticks,

Schismaticks, Republicans, as the *Ipse dixit* of an *eldest Brother*, or an Appendix to the *Revelations*, all which tends not only to shake the present *Establishment*, but undermine our Gracious *Queen's* Authority.

B-----t is pleas'd to enquire if the *Constitution of the Church* is so Admirable, how comes the Age to be sunk into *Sensuality*? and his Advocate declares, upon a just Provocation they will Resist, and make it a Principle to do so.

To the first, I answer, that among all the vicious and impertinent Humours of the Age we live in, there is none more equally lamentable than the aspersing Things *Venerable* and *Sacred*, which is always the Refuge of mean *Varlets*, who have no other way to make any tolerable Figure in the World, but by ridiculing *Holy Things*. 'Tis an easy Province that any half-witted *Pedant* may aspire to, without the Art of Thinking, or Gift of *Ratiocination*; and he that is neither Honest nor Pious, nay, the Sport and Triumph of ingenious Conversation, can, without any Talent, as well as B---t, play at criticizing, and commence *Godly* and *Censorious*, instead of a *Doctor* or *Graduate* in an *University*; for when a Man is once arriv'd to this height of Confidence, with what Pride and Scorn doth he trample upon his Superiors, from whence every *Bisket-Baker* in *St. Katherine's*, or *Boteswain* of an *Hoy*, can run down the whole *Ecclesiastical Order*, with an infallible Wink or Nod, and, with their *eldest Brother*, take Delight in remarking upon the little Spots of their Superiors; hence it is that they who are most incapable of receiving Instruction, are most forward to give Advice; you shall scarce ever hear of *Grace* or *Godliness*, but by the way of *Fear*, which is a very pretty Character of his two Brothers, I doubt not, but that the pious Mr. C-----n will thank him for it, but such is the Temper of this *Moderate-Plain-Dealing-Protestant*, that by railing Accusation he pleads for mild Language, and pretends for the Peace of the *Church*, after he has been nurs'd up in the black Art of *Schism* and *Rebellion*: nay, what is more deplorable, every little *Prig*, from the distillation of such *False Brethren*, can now adays juggle Omnipotence out of his way, give Encouragement to a Multitude to do evil, and represent the Mild, the Peaceable and Solitary Doctrine of *Non-Resistance*, which has been the Glory and Palladium of the *Christian Church* in all Ages, as an Anti-Christian *Mormio* or *Bugbear* to a Kingdom.

Among such Doughty Champions, B---t and his inferiour *Clergyman* are engaged, who not only ridicule the *Liturgy* of our Church, but extenuate the Murther of *K. Charles I.* By which, Reader, one may easily see what an inoffensive Animal a *Moderate-Plain-Dealing-Protestant* is.

Mr. B---t assures us p. 57. that the Servile Flattery of Princes, drew the *Royal Pair* to copy after their Brother *Lewis le Grand*,
and

and as if he seem'd to overflow with the Spirit of the Party, Rakes into the Wounds of Afflicted Majesty, which must needs seem a base and cowardly Attempt to any but a *Moderate-Plain Dealing-Protestant*, and beneath the benign Temper of the Witch of Endor, who under more provoking Circumstances abhor'd such Cruelty, as more fit for the Devil, than a *Tender Hearted Protestant*, who yet dares say, *he never did any one Wrong for these last one and twenty Years.*

I grant, that this detestable Sin of Flattery had a Finger in the Delusion, which led to this fatal *Catastrophe* and the *Kingdom's Funeral*, but then it was from deifying the officious fawning Demagogues of the Times, and the People were then, as of late by Mr. H-----, made the *Divine Fountain* of all Authority, and by a godly *Legerdemain*, abused into such vain and glorious *Ideas* of Themselves, that they run stark Mad at last with *Zeal* and *Reformation*, by the pretended help of *Grace*; a Company of *Wappineers* grew as definitive and infallible as a *Synod* or *General Council*, and a *Zealous Brother*, by Vertue of his *Saintship*, scorn'd to give the Wall to his *Prince*, whom he thought unregenerate.

In Imitation of them, B-----t, p. 45. calls *Non-Resistance* a new vampt Doctrine, altho' taught by *Christ* and his *Apostles*, and sure of a longer Date than any of Mr *Dod's* Sayings, or *Salters-Hall Preachments*; which, however, it may prove fatal to Temporal (never can to Eternal) Advantage; for the unkind Insults of a *Tyrannical Prince*, doth no more give Allowance to Subjects to shake off the Yoke, than the immusical Conversation of his *supercilious and complaining Wife*, do's licentiate a Bill of Divorce; there being no *State* so propitious and serene, but it may sometimes be overcast or sullied with a Cloud. There is no Condition on this side *Heaven* so guarded and secure, but may be attended with Calamities and fatal *Appendages*, and whensoever this happens, by a just *Nemesis* or severe Providence, an absolute Resignation to the Divine Will, becomes our indispensable Duty, and may prove our Glory and Consolation too, if we are not antecedently wanting to our selves.

From whence it is manifest, that the common popular *Orators* that can harangue so fluently about the tremendous Consequences of *Passive-Obedience*, do seldom seriously weigh, or else studiously conceal, the Consequences of *Rebellion*, which will be ever found to be more durable and mischievous. This *St. Paul* well knew, and therefore founded this important and inviolable Duty upon Reasons that are perpetual and unalterable; for, as he instances, the *Supream Magistrate is the Ordinance of God, his Power is ordained of God, he is the Minister of the Great Immutable God*, and not of the giddy and capricious Multitude. Now these Reasons hold good equally at all times, subsist under all the Alterations of the World, are
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the same now in *Great-Britain* they were to *Rome* heretofore ; and consequently, the Duty must be so too ; 'tis the same yesterday, to day, and for ever. I know the Patrons of *Resistance* tell us, that this Obligation indeed does take place, where *Sic Volo, Sic Jubeo* is a Law, and the Magistrate's Will the sole Political Standard ; and that, because *Religion* does not authorize *Resistance* ; but when it is once stamp'd a *Civil Right*, and is interwoven and mixt with the Polity of the Nation, we may stand up in the Defence of our *Legal Rights* ; and by virtue of this, we may resist for our *Religion* ; which is a lamentable Mistake, because the *Evangelical Duty* was directed to Persons that were invested with *Civil Rights*, and suffer'd the most horrid Rapes and Usurpations.

The Imperial *Prerogative* was bounded by Law, and became a Civil Establishment, in the Days of *Augustus*, by the concurrent Suffrage of the People and Senate ; and the *Roman Government* was *Civilis non Tyrannica dominatio*, in the Days of *Tertullian* ; besides, the *Roman Subjects* were as great Asserters of their Liberties, and lookt as Big, upon the account of their Privileges, as the *Free-born People of England*. How great the Immunities, and yet what illegal Invasions were made upon them ; how unjust their Tortures, and yet how resign'd and passive they were in their Persons (even when the *Valerian Law* was in Force to defend their Rights) may be read in the *Historians* of those Ages. But alas ! this doth rather upbraid than instruct the Zealots of our Days, who act and demean themselves, as if the *Christian Portion* were only in this Life, and *Religion* were to be modell'd according to Conveniencies of State. There is nothing left among us that is *Heroical*, all that is Puissant and Brave hath left the World ; that Spirit of *Christianity*, which enlighten'd and adorned the *Primitive Ages*, is now degenerated into empty Cant, or loaded with Invectives. Would any know what's become of *Christian Resignation* ? why ? with B---t, it's *Heart-Fixedness*, *Nothingness*, and *Broken-Heartedness* ; by others, it's the *Venom of the Dragon*, the *Tare of the Wicked One*, *Court Flattery*, and the *Fawning of the Serpent* ; or with B---t to imitate *Earless Mr. Pryn*, 'tis *Kixey Conformity*, *Popish Pedlary*, *Babylonish Trumpery*, and *Devilish Malignancy against Christ*.

But not to trouble the Reader any more with this Stuff, let us examine their *Asylum*, their dearly *Beloved Liberty*, which has been their gilded Pretence, when all others have fail'd. This, I say, has been a Protection of all sorts and degrees of Criminals and Debauchees. It can swear, fight, plunder and kill through all the Points of the Compass ; *Backbiting*, *Perjury*, and *Libelling of Princes* ; *Sodomy*, *Incest*, and all *unnatural Lusts* have defended themselves with the pompous Name of *Liberty*. *Liberty !* that can transform a *Jesuitical Band of Regicides and Conspirators*, into a bright Constellation of

of *Saints* and *Martyrs*. *Liberty* and *Property* ! that can change the very *best* of *Kings* into the worst of *Tyrants*, and give the blackest *Villains* an *Apotheosis*. *Liberty* ! than can convert a *Kingdom's* *Wealth* into the Possession of the pretended *Saints*, and make a creeping *Mendicant Cloak-Man*, an *Heir* at his *Will* or *Pleasure*.

In short, there is no greater *Slavery* or *Oppression* in the *World*, than a *Lawless* and unbounded *Liberty*; 'twas an *Affectation* of this that made our first *Parents* rebel against *God*, and hath prompted others to rebel against his *Vice-gerents*; 'twas a *Sin* of this *Complexion* that occasioned the unparallel'd *Murder* of our *God-like Martyr*, which seems to continue (like the first *Transgression*) a lasting *Curse* upon *Posterity*.

But now, *Reader*, lest you should think, that after this *Exclamation* against *Liberty*, I am so vain an *Animal*, as to be enamour'd with the *Gallows*, to court *Racks* or *Wheels*, or to be fond of being stuck round with pointed *Daggers*, and look like the *Man* in the *Almanack*, I do ingeniously own, that I do naturally shrink at the *Apprehension* of such a *Fate* like other ordinary *Mortals*; for though I am neither *Valiant*, nor yet weary of the *World*; and having hitherto had but a small *Taste* of the *Pleasures* of *Sense*, in *Comparison* to what an innocent *Man* might enjoy, am willing enough to have my *Portion* and *Share* in those limited *Pleasures*, to which others are inclin'd; though I could freely and cheerfully aspire here below to enlarge my *Knowledge*, satisfy my inquisitive *Fancy*, and entertain my *Curiosity* with a new *Sense* of *Things*; yet I am much more ravish'd by reading and reflecting upon the *Passive Vertues* and *Moral Gallantry* of *Brave Men* in former *Ages*, that have despised the *World*, and enlighten'd *Mankind* with their incomparable *Sufferings* for the *Truth*. How do I adore the *Memory* of *Socrates*, of *Seneca*, and *Epicletus*, *Men* who were in the *World*, but not of it, and who could part with their *Lives* to preserve their *Innocence* and *Virtue*: How am I transported beyond the *Bounds* of human *Joy*, at the *History* of *Ignatius*, and the rest of the *Inspired Martyrs*, who by *Divine Aid*, vanquish *Impossibilities*, dreaded no *Scourges* but those of a *Bad Conscience*, and feared no *Fire*, but that which is *Everlasting*. But above all the rest, I am surpriz'd and amaz'd at the victorious *Perseverance* of our *Royal Martyr*, who at so great a *Distance* from the *Times* of *Primitive Tryal*, and under the greatest *Temptations*, carried the same *Zeal* in his *Bosom*, and sealed the same *Faith* with his *Blood* and dying *Confession*.

Thus, *Reader*, I hope you are convinc'd. I have sufficiently refuted the pious *Fraud* of these *Moderate-Plain-Dealing-Protestants*, alive and unmaimed, as *Mr B---t* calls himself in his *Preface*; and in order to convince the *World*, it is the true *Character* of his

Inferior Clergy-man; I shall a little correct his Abbreviation of the *Dr. Sacheverel's Life*, which is only fit to be added as an Appendix to *Dr. K-----t's, History*. " We had a *Queen*, blest with all the Advantages that ever adorn'd her Sex; so Wise, that she became the *Arbitrator of Europe*; so Just, that her very Enemies submitted to her Terms of Peace; and so Merciful, that the dissatisfied of which, there was none but *Papists* and *Popish Recusants*, begg'd her Protection; crown'd with all the Happiness that can attend *Mortality*, and blest with all the Goodness that can serve an *Immortal Happiness*, having been so judicious as to winnow the Tares from the Wheat, which she unhappily found in the best Sheaves at the beginning of Her Reign, by which she became adorn'd with a *Graceful Court*, a *judicious Council*, and a *willing and obedient Parliament*. Her Armies no sooner saw but overcame, and it is now no longer doabted, but there is as much owing to Her *wise Instructions*, as Her *Generals Conduct*, who, altho', it must be own'd, has done Wonders in the Field, took almost impregnable Forts, yet amidst those Trophies, willingly submitted himself a *Subject* to such a Princess, who was no less careful to reward him for his Bravery. It must be confest, towards the beginning of Her Reign, *Disobedience* and *Schism* had got very Predominant in the Kingdom, and the Faction was grown so strong Headed by the *Junto*, that the *Church*, of which she was a *Bright Ornament*, and her own *Hereditary Title*, were ridiculed; but even in this her greatest Danger, she had her *H---y* and *H---r* to advise with, and Her *Loyal Chaplains* to give her Warning of it from the Pulpit, which made Her foresee, what in her Wisdom, she found not so easy to remove, for at last, these *Junto-Men* were become so audacious, as to desire the Promotion of a *False Brother*, who denied the Divine Right of Monarchy. This gave great Uneasiness to the *Loyal Party*, who notwithstanding, *passively* resigned all to God's Disposal, who in his due time raised up *Dr. H---y S-----l*, in the Cathedral of *St. Paul's*, and before the *Lord Mayor* and *Aldermen*, publickly to lay open the Faction. He was a Man who had just left the *University*, and consequently not so much accusom'd to the trimming of the Town, as some of the *Clergy*, who had been corrupted with fair Promises, or blinded with the Performances, of *Preferment*; at which time there was a growing Sin in the Nation, of *Hypocrisy* and *Occasional-Conformity*, which this *Gentleman* boldly attacked, and for which they as boldly prosecuted him, thinking themselves secure by the *Funds* they had lent the *Government*, which 'tis plain by their following Steps, they rather did to purchase, than out of any Loye they had to, the *Crown*. The *Queen* was often insulted, by denying Her the Disposal even of a *Colonel's Commission*; dared by a *Committee* from their *B---k*, not

to remove her Servants ; and at last, reduced to hear her own Title attained, at the Tryal of the Doctor ; which made Her then rouse up the *Lion*, and drive such *Locusts* from about Her ; upon which the Faction could study no other Revenge, but to rake in to the Ships or rather Casualties of this good Man, which they usher'd into the World with more notorious Lies by the Hands of one *B---t*, a Clergyman, who had been more constant at *Salter's-Hall*, than at either of his *Parish-Churches*, thinking that if they could but once render the Man odious, the Cause must needs be contemptible ; A poor Shift ! but the best the Party had left ; and even this failing, they all forsook him, and usher'd the poor Scribler into *Bedlam*, where *Oliver's Porter's* Lodge being vacant, they left him to search into some *Worm eaten Records*, of the Power of the People, which he happily found beneath the Bedstead, and there, Reader, I shall leave this *Moderate Plain-Dealing-Protestant*, not doubting, but his Advocate, the *Inferiour Clergyman*, with many of his Party, will quickly petition for Admittance.

By this, we see how weak the Spirit of the Party is, how false and yet how proud ; the Fool that owns it, is not so properly a Companion of it as a Drodge ; he goes not with it, but follows it : whereby he reposes himself merely in his own Opinion, moves in his own Circumference, rests in his own Center, will not vouchsafe an Ear to the Reasons of another, but supposes the whole World must sail by his Compass, as if Heaven and Earth and all moved when he moves ; which often makes *Earthquakes* in Religion, shakes the very *Rock* and *Buttress* of our Faith, justles out the *grey Hairs* to make room for *Upstarts*, lifts at *Aged Principles* to bring in *Novelty*, and under a Colour of clearing *old Doubts*, creates *new*. It would seem to remove *Weeds*, but it sows *Tares*, to root out *Schism*, but plants *Error*, to prune *Impertinences*, but it grafts *Faction*. And thus these *Moderate-Plain-Dealing-Protestants* in abstruse Points of Divinity, elevate their Acumen, and sharpen the very Point of their Spirit, by which they thrust into the Closet of the Almighty, ransack his Secrets, know to a Hairs-breadth when he will save or damn, by manacling his Incomprehensibleness to their Reason, and measuring other Mens Works by their own Rule.

There are many Plausibilities in the World, nay, some I own in *B---t's* Life of Dr. *Sa---l*, which may pass currently for Gold without any alloy ; but they were no sooner by the Answerer brought to the Touchstone, but they prov'd all over *Brass*, meer *Brass* as ever *B---t* rub'd his Face with. But methinks, I hear *B---t* saying, *Universus Mundus exercet Histrionem*, and why should he be out of Fashion, nay, rather than be void of Moderation. he will set up for a *Fugler* in Divinity, and *Impostor* in the Church ; make Errors in Judgment, *Scruples* in Conscience ; call *Fury*, *Zeal*, and *Faction*, *Purity*,

city; to compleat which, ravish the Scriptures to force out Doctrin for his End, and leave the Cure of Souls, to lead silly Wome Captive, by calling wilful *Sectaries*, *Holy Professions*; *open Conventicles*, *Sabbath Repetitions*; *Brainsick Mechanicks*, *the Generation of the Fast Presbyterians*; *Ornaments*, *the Dresses of the Whore*; *the Rchet and Ephod*, *Rags of Antichrist*; in a word, he hath turn'd Rebel to the commendable Rites of an *Establisht Church*, for the new-fangled Fancies of his own *Brain*, and condemn'd *Ceremonies* to build up *Anarchy*. And now, *Mr. B---t*, I must leave the *Reader* to judge whether the *Doctor* or you are the best *Churchman*.

POSTSCRIPT.

I No sooner read the Uncle's Letter to *Dr. Sa-----*, but I found it to be a Brat of *B---t's* begetting, forged out of the Hot Furnace of his Brain over a Bowl of Punch at *Mr. E-----* near *Wapping*; for would ever any sober Man, and in his Senses, come from a far Country, to accuse and own himself a *Felo de se*, had he not been instigated, encouraged, and even govern'd by a Person that can neither afford a good Word for the Dead or Living: Witness *Mr. B---t's* late Reflection on my Lord *Feversham*, and his false Account in general of *Dr. Sacheverel*, for he will needs have the Doctor prove *Unnatural and Base to his Grandfather*, because he condemns the *Uurpation of the Rump*; and would persuade the World in his Sham Postscript, that the *Old Gentleman was a Church of England Man*, because he read a Chapter before Sermon instead of the *Common-Prayer*; on *K. Ch---les* the IP's. Coronation day he chose for his Text, *If ye shall do wickedly, ye shall be consumed, both you and your King*, for which he was deservedly silenced by the *Bartholomew Act*, notwithstanding he and his *London Brethren* address'd the King more for the sake of their fat Livings, than any Abhorrence they had of the Decollation of his Father, or Love to his Royal Person. In p. 11. *Mr. Bisset* brings the Uncle to Confession of his Principles, which is, he saith, *an Universal Good to all Men*, and therefore he accuseth the Doctor of having *indulg'd infernal Malice and unsanctified Spleen*, and as if he had got a *D--- Synod* in his Belly, he determines *what the Fruits of the Spirit are*, and roundly assures you, that *Things indifferent will neither save nor damn any Man*, one of wh ch, I suppose, he takes to be *Occasional Conformity*, altho the Scripture assures us, that *Hypo-*

into the Kingdom of Heaven. This Gentle.

man by deriving his Pedigree, should have been lineally descended from St. Taffy, for he has taken abundance of Pains, and all to no purpose, to prove how many Wives his G--dfather had ; but of all the Graft, I do not find he produces above two sound Branches, and they are the Doctor and his Father. But I shall leave this *Sancho Pancho* to engage with Windmills, and make some Remarks on *Don Quixot's* second Harangue, wherein he roundly declares, he is still in the same Mind he was in his former, which is, *that it is still his Duty, and a necessary point of Distributive Justice, impartially to have dispens'd the Contents of a Musquetoon, or more in the Cause of insulted Religion and British Liberty, all which are directly struck at by High-Church Tyranny, as if under Nero or Dioclesian ;* which he confirms by assuring us, *Their Malignity is not less, and their Hypocrisy greater.* Now if this is not blowing the Trumpet in our Sion, and speaking evil of Dignities, by reviling *Her Majesties present Ministry*, I will submit to any ones Judgment, who hath heard of that base and villainous Assault of Monsieur *Guiscard*, upon the Body of Mr. *Harley*, by which one may easily see the Moderation of the Party, (Recusants) who to cover their Treason, stick not at Murther, and doubtless it is for this Reason Mr. B--t is so careful of Mr. *Headly's* Reputation, because he so boldly asserts the *Lawfulness of Resistance in the People*, which fond Opinion, I hope, the Party will not now any more dare to espouse, unless they have thrown off all shew of Godliness.

I wonder Mr. B---t, who so often calls God to Witness for his Honesty and Integrity, should begin his Book with a notorious impudent Falstiy, by telling Mr. *Clements*, that finding his Name, and no other, to a very scurrilous Libel, &c. he knew not whom else to apply to, and yet he saith, p. 4. *he never saw the pert Youth that owns and glories in this doughty Performance ;* and p. 15. *he could read a Greek Author before he was born ;* p. 11. *Should he let the World know who he is, a Pulpit would not be thought the fittest Placé for him,* and that the World may be sure he is not mistaken, he saith, p. 13. *if he should be murder'd (a guilty Conscience needs no Accuser) his Death will be at young Mr. L--b's Door, whose Father, in the last Page, he saith, was a Dean.*

I think it needless to rake any further into the Filthiness of this second Part, for as he saith, p. 22. *'tis no more to the Purpose, &c.* so I observe, his Maid's Certificate signifies little more than his Sister's Praise, who is maintain'd by him ; and altho' I readily believe with her that *Iver* never had (and hope never will have) the like of him, yet I very much admire such a good Sister should follow Conventicles, when she has such an edifying Brother for a Preacher. In short, I shall believe Mr. B--t's Narration to have something of Truth, if he (who saith he *pays a fifth part of what he enjoys for the Support of the Government*) proves, that he pays for considerably more than 120 £

per

per Annum to the Queen for his Rectory at *Whiston*, and save my self the Trouble of lending to his Brother *L----*, Mr. *L-----*'s intimate Acquaintance, for the value of his Brotherhood, who, I believe, has clear'd little in that Place, through the Bounty of Mr. *B---*, towards his Repairs and Building. It would also have been as much Satisfaction to the World of the Truth he so boldly asserts, if he had inform'd us how much more his Wife increas'd his Income than his Family, as if he had given us the Name of the Widow Gentlewoman, Sister to one of the greatest Persons in the Kingdom, that now lives in his House. But these, as well as all the rest of his Self-Commendations, only prove, that he is obliged to be the Herald of his own Fame; and that no body else, no not one of his *Wappineers*, except a few of his *Whiston* Associates, will give him a good Word, is plain from his Belief of his Brother-Collegiate's having discover'd his Intrigue with his Maid, and the Model of his Coach-House. The whole being only a Confirmation of his Skill in Ribaldry, and fitter for *B----fodder* than Superstitious Pies. I design to send him the first and second Part against the next time he shall have occasion to make that use of them.

A Letter to Dr. Josiah W-----d, upon his late wonderful Performance against Dr. Henry Sacheverel.

Meek Sir,

I Had saved my self the Trouble of disturbing your Profound Contemplations, had any other thought it worth his while to have taken notice of your *moderately* elaborate Piece upon Dr. *S-----*, wherein I find that Gentleman is like to undergo the Fate of a Dog in a Ring, that is to be hooted at and pelted by all the *P-----s* in Town. First, *Honest Ogling* Mr. *B---* cries Halloo; the *Inferiour Clergyman* next sets up the Hubbub! and truly, verily, and indeed, the Gentle, the Moderate, the Generous, the Humble Dr. *Josiah W-----d*, finding in the Chace that he rub'd a little upon his Shins, could not but as in Duty bound for Self Preservation, and the Good of the *Common Cause*, altho' to be sure much against his Inclination; (if it had not been for the sake of what he has been so long engaged in) take one flirt at him and away, only to shew his Dislike of such Rudeness.

Now,

Now, Sir, when I consider your *Innate Temper*, I conclude you would think your self mightily neglected, if no body should take notice of your Challenge, printed in the Same Paper with another, much of the same kind, at *Hockly in the Hole*; not that I have any Personal Quarrel with you, more than those Gentlemen have with their *Combatants*; only that our masterly Pens might have a Trial of Skill, to the intent that both of us may get a Penny by it, and so case our Weapons, shake hands and be friends. And indeed, Great Sir, this seems to be the End of both our Labours.

In your first 11, pages, you are pleased to jumble together the Approbation of several *Lords Spiritual and Temporal, Irish, Scotch, and French*, as well Church as *Presbyterian*; and above all the Commissioners of the *Church of Scotland*, as you and all such good Men as you are pleas'd to own them; justify the use of *Reformation of Manners*. And in this you might have saved your self a great deal of Trouble, for I never yet heard any one that wish well to our *Sion*, nay better than some of those you produce, if they are true to their own Principles, but desired a *Reformation* more than any of you that make so much Noise about it. The only thing Dr. S---l and other good Men mean to find fault with, is the ill *Methods* by which you pursue it, and the *Persons* with whom you entrust the Management of it. And if in this you are found to err, I hope Dr. S---l may stand clear in the Eyes of the *Judicious*, tho he be not so in the Judgment of such pretended Saints.

And first, Sir, let me assure you, your Attack was very cowardly and ungenerous, to endeavour to expose a *Brother Clergy-man and Doctor*, one that had gradually perform'd all his Exercise for his Degree in the University, (which you'd oblige the World to let them know when you did) for a Slip, if it had prov'd to be such, in a Sermon preach'd so long ago, and at a time when he had undergone so many Tribulations, and that generally thought only for asserting the *Primitive Doctrine* of Christ and his Apostles. This must rather be thought in Opposition to that Doctrine he so bravely defended, than the Cause you had so long neglected to take notice of. And if so, pray, Sir, where is that *Christian Love and Charity* that ought so much to abound in Men of your pretended Sanctity? If a *Brother* must be despis'd, why was not your masterly Pen drawn against Others of the Order, who daily commit greater Violences against the Rites of our Holy Church, than this of the Doctor's could be pretended to be by any of you? namely, *Pluralities and Non-residence, Pride and Arrogance* in the Clergy; *Starving Allowance* of Curates; the leaving *Fanaticism* for Preferment in the Church, to undermine her Walls; the Quarrelling of Ministers with their People for the Rent of of their Pews; the raking a *Hackney Coach* to look a New Living, and leave an old one Half starv'd. These, with many other I blush

to name, would, with Submission, much better become a Reformer, than the Assaulting one whose Tongue is ty'd, and dares not explain himself, not even to make his own Defence.

In p. 4. & 5, You are pleas'd to print Her Majesties Declaration against Immorality and Prophaneness, and part of the Doctor's Sermon; wherein you would insinuate that *he opposeth Reformation, altho her Majesty presses all her Officers Ecclesiastical and Civil to prosecute it.* Which is a very bold Charge upon a Minister of the Gospel, and for a Sermon preach'd before her Majesties Judges, Sheriff and Grand-Jury,, and published at the request of the Latter.

Can any one imagine, that if any Preacher should have been so wicked as to justify Immorality before the Queen's Judges, and such an awful Assembly as the Gentlemen of a County, and at a time when the Queen's Proclamation was read, either the one or the other would have let the Preacher go off with Impunity, much less have return'd him Thanks for his Performance. This, with Submission, I think concerns them all to look into as well as Dr. S---l; and what confirms me in my Belief that your Charge is false, is, that at a time when there was no Stone left unturn'd to blacken the the Doctor and his Doctrine, there was no Notice taken of these Immoral Sayings; but only of the Dedication, which the Judges nor Gentlemen perhaps never saw till in Print.

But that the Reader may better judge of your Candid Interpretation, I shall, out of your own Quotation, cite those Words in the Proclamation and Sermon wherein you seem to declare such a manifest Contradiction, *Her Majesty, say you, strictly charges and commands all her Officers and Ministers, both Ecclesiastical and Civil, and all her other Subjects, whom it may concern;* which by the way seems to intimate that there are some whom it doth or may not concern; that is, some loose, profligate Persons, who may be no Grace to the Matter, and rather Hinderers than Promoters of so good a Work, and if in this the Doctor is clear'd, then his Charge stands good against the Managers, tho not against the Thing Managed.

In p. 16. You are pleas'd to vary not only the Purport, but to alter her Majesties Words, and pervert the Intent of her Royal Proclamation; as thus, you say, *All her other Subjects, when the Words of the Proclamation are All her Subjects whom it may concern.* Now, when you dare be so bold with her Majesty, the Doctor has no reason to expect fairer Usage at your hands: For I conceive, if he has declar'd that it is a Faction's Office for any but Magistrates and Publick Persons to do it, He has some Acts of Parliaments on his side, against Combination under any pretence of Religion or Reformation whatsoever, the Threadbare Pretence of our New-fangled Saints, which will stand in competition with the Approbation of the Lords of the Covenant, and bear him harmless till they are repeal'd, or

you are incorporated either by *Act* or *Patent*, which I dont find you have yet been able to procure, tho the Gentlemen for the *Propagation of the Gospel*, &c. (and observe they are none but Gentlemen) have led you a fair Example; for if your *Number* is so great and your *Members* so honourable, why have you been so much wanting to your selves as not to remove these Stumbling-blocks that stand in your way and confirm your selves in your conceited Power, at a time when you had better Prospect of Success, than I hope you will quickly have again.

And I would refer it even to a Man of your Moderation, if it is not hard Usage to infer, as you do p. 7. That Dr. S-----l affirms that it is an Offence against God to reform; his Words as quoted by your self in the foregoing Page, which run thus, *Do not the Injunction of Charity, Religion and Justice oblige, with equal Force and Penalty, to the less necessary Duties of Peace and Quietness, Forbearance and Forgiveness in Mercy, Compassion and Good Nature, to cover and conceal our Brothers Sins and Infirmities?* which, perhaps, he may think a more proper way of *Reformation*, and if there are others of the same Opinion, it can only be an Infirmary in Judgment not a direct Opposition to God and Goodness. Whether an Offender may sooner be reform'd by a *private Admonition*, or a *sneaking Reformation*, I leave any one to judge, who have seen the dire Effects of *Imprecations* and *Curses* that are usually vollied out for the Moneys and Fear of the *Black-List*, by which the Person becomes expos'd for ever; or, when the Man is reprov'd in the *Act*, at which not only he, but Nature seems to blush, and the immediate Effects are, *Sir, I return you Thanks for your Admonition, I hope I shall be more watchful over my Words and Actions; I will sin no more lest a worse thing come upon me.*

In all my Observations, I never could find that Shame or a Gaol reform'd any young Offender, but very often harden'd them in their Impieties; for when a *Good Name* is once gone, it naturally puts People upon the Extream, and either makes them careless of, or wilful in, their Actions. Not that I would be here thought to decry all Punishment, but only to intimate, that, through the Corruption of Gaolers, and the Evil Orders of such Places, Persons generally come out worse than they go in.

But nothing will serve you but Dr. S-----l will have *Reformation* an Offence against God, which you would prove after your wonted Charity, by adding or diminishing the Doctor's Words, *They are Knaves and Hypocrites*, say you, *if in Common Conversation they concern themselves about it*; when there are no such Words in his Sermon, but he saith, *Arrogantly to intrench upon others Christian Liberty and Innocence, is an infallible Token of a dexterous and refined Hypocrite and Knave?* Now you, Sir, ought to prove that they do intrench upon others *Christian Liberty and Innocence*, or else that *Vice and Immorality* are

are such ; or Dr. S----- must be brought in Innocent of this foul Offence, so unfairly charg'd upon him ; and for ought any thing you have yet prov'd, we may believe, that he is not only ready to be bound, but to die, could he by that do Service to his Queen, Church, or Country ; for you make, Sir, a very unfair Inference, that People may swear, curse and damn, because the Dr. urgeth, that none but *Magistrates* or *Publick Persons* may punish them, and indeed, it is according to the Principle of your *Party*, to lodge an *improper Power in the People*, which God nor Nature never design'd them : And if the Doctor in all his Writings has been somewhat warm for the *Power of the Magistrate*, has there not been great Occasion, not only for him, but for many such Advocates, that there have been such flagrant Instances of asserting the *Power of the People* ?

Therefore I cannot see how the *Proclamation* refutes the Preacher, or that *Piety* and *Loyalty* are like to bleed by the Doctor, who has so boldly stood up for the *Supremacy of the Queen*, and had not, in all probability, undergone this your Reproof, if he had not stood up for the Right of her *Subordinate Officers*, which you believe to be all her Subjects, and he only thole whom she has commission'd. This brings me to consider your Answers to the Doctor's Queries, as propos'd by your self ; and First, the Doctor says, *Do not the same Injunctions of Charity, Religion, and Justice, oblige us with equal Force and Penalty to the no less Duties of Peace and Quietness, Forbearance and Forgiveness* ; to which you answer, not in that Case of scandalous Imptery and Vice ; and doth not the Doctor say the same in these Words ? *We are certainly obliged in Charity, to look not every Man on his own things, but every Man also on the things of others ; to edify one another, to advise, warn and rebuke, and by all other means, to promote his Welfare* ; therefore I admire at the candid Interpretation, that the Doctor affirms, that this is an Offence against God to do it.

But Secondly, you misapply his Words, *To thrust our selves pragmatically into our Brother's Business*, by asking, *if Vice is the Business of our Brother*, which by an unprejudic'd Interpretation, cannot be conceived was ever meant by the Doctor, for he explains himself in the very next Words, and declares them to be such, *who meddle with those Concerns that do not belong to them* ; now I hope, you do not believe Reformation not to belong to one another, and therefore that Question is not pertinent to your Business.

Thirdly, You object against him, because he saith, *Religion doth not enjoyn us, to intrench upon others Christian Liberty* ; and if the Reformers do not do this, nor never did it, it has no Relation to that Matter, and then there is but little Reason for that huge Admiration, With what Face or pretence of Sanctity, they can be mocked and reviled, for I dont find he mocks or reviles Reformation any more than

your self ; but may be he may be a little surpris'd, as well as others, to see the incongruous ways you take, and untoward Persons you employ in order to procure it ; for why, Sir, may not the same Persons, and under the same Pretence, misunderstand *Reformation*, as the World is convinc'd they lately did *Moderation*, and all this under the gilded pretence of Religion, when God knows, she never taught Hypocrisie, nor Double-dealing, Impertinence, or a Pharisaical Shew of Religion in the Corners of the Streets and Market-places, for our Blessed Saviour saith, *Whosoever denies me before Men, the same will I deny before my Father ; and except your Righteousness exceed the Righteousness of the Scribes and Pharisees, ye shall likewise perish.*

Altho, Sir, no Person has a more honourable Opinion of *Reformation*, yet I cannot easily submit to the Opinion of a Bishop, who you say, calls them *the Salt of the Earth*, I ever understanding those Words to relate only to the Ministry and Apostles ; neither do I find, that my *Lord Bishop of London's* Letter imply'd any more, than to advise his Clergy to admonish the People of such Sins, nor am I inform'd, that the *Convocation* ever agreed, that the want of every one turning Informers was the Cause of the Growth of Immorality, but that the want of putting the Laws in Execution, in Obedience to *Her Majesty's* Proclamation by Magistrates and proper Officers, and the Neglect of the due Exhortation of Ministers to them. But this, Sir, I must submit to you, who are better acquainted with some of the Head than I desire to be.

In short, Sir, I find you have endeavour'd to aggravate this present Fault against the Doctor with all the Circumstances that may so blacken him, as if he was a Person altogether unfit for the *Holy Ministry*, by saying, *He hath printed his irreligious Maxims in Italick, the more to be observ'd, and consequently to debauch the Minds of the People ;* and to what End could a Man of your *Moderation* be so provok'd, only that he was the Man that blow'd up the Fortification, which had been so long a building, of *Hypocrisie* ; for I am certain, one that has half the Zeal for Goodness you pretend to, would rather have conceal'd than blazed the Weakness of a Brother, by which the whole Order is likely to be despis'd, and especially the Cause he so gloriously defended, if he had been guilty of the least part of which you seem to accuse him of.

I ingeniously confess, I can find no difference between Dr. S-----'s Zeal for *Reformation of Manners*, and what you pretend to, if that be all ; but only you differ concerning the way and means of obtaining it. The Dr. probably believes, That Magistrates, Officers, and the Chief of the Parish, are the most proper Persons to do it ; and you, that it is the Business of all sorts and degrees ; may be, having in your Mind the Old Saying, *Always set a Rogue to catch a Rogue.* The one

One believes, that under such a sanctify'd Pretence some Villanies may be committed, the other overlooks all Fraud and Malice, so this Point is but carried: the other, in short, is against all Intruders and Invaders in religious Matters; the other, probably thinks such the most proper Persons to decoy their Brethren in Iniquity.

I would only modestly ask you what Good or Credit it can do to Religion, for a Man to come into a House to over-hear others Conversation, and inform against them for an *unhappy Oath*, which the Person, when convicted, perhaps knows nothing of; or to tempt a Woman to a Tavern and then send her to *Bridewell* for it; from whence she is sure to come the next Day, if her Cloaths can make Money enough to buy her Redemption, or to inform against an House for entertaining Company on the Lord's Day, when they themselves are part of the Company at the same time, and perhaps they leave more People in the House than they have found in it, for which the Landlord is commonly fin'd a Crown, curses the Informer, and so gets off; Now would not one think it more Beneficial to *Reformation*, immediately to rebuke the *offending Swearer*, procure more strict Laws against the Whore, so that she shall not be bail'd out till she hath undergone due Chastisement, or that the irreligious *Sabbath-breakers* were mulcted so much, that they should be afraid of offending a second time; for if our Laws, in these and such Points, are either defective or corrupted, all your Endeavours must of Consequence be baffled; besides, how difficult a Matter is it to shut up those Nurseries of Vice, commonly call'd, *Bawdy-houses*, which is the Refuge of Whores; and till the Root is dug up, I do not find, but the Branches will grow, notwithstanding all your Endeavours. An *Habeas Corpus* removes all your Indictments, and I never heard, that any of the Informers thinks it worth their while to follow them. But if they do, another Habitation sets all right again, and so still goes on the *Trade of Basket-making*. I should not have mention'd this, but only I desire to be inform'd, how many of these Cattle have been Carted.

I would not be understood, Sir, any more than Dr. S-----, that I am now pleading for Vice, but quite contrary for *Reformation*; only I urge, that the Cause you think is so mightily carried on, very often proves abortive; for when the Church-wardens search Houses on *Sundays*, not only the House, but the Person drinking in the House, are mulcted or punished; and they knowing the way and manner of Peoples living, are the most proper Persons of judging of Offenders; therefore, with Submission, if there was some new Law made to punish Officers neglecting to do their Duty, or to encourage those that did it; that would redound more to the Benefit of *Reformation* than any Attempts that have been yet made by the *Party*, and prevent the ill Consequence, that if not yet, might happen,

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pen,

pen, by **Caballing** under any Pretence either of *Religion* or *Reformation*.

But to take my leave of you, Sir, what doth this squabbling about Words countervail, is it not Odious in the Vulgar ? how much more in Doctors of Divinity . Will vexatious Disputes save a Soul ? will they bring a Man either to Heaven or *M-----stone* ; if it should unwillingly translate us to the latter, you very well know, that thro many Tribulations we must enter into Rest, and I doubt not, but one of your Temper and *Moderation* will patiently submit to Things of this Nature.

F I N I S.

